

9
A
FREE and FAMILIAR
LETTER

To that great Refiner of
Pope and Shakespear,
THE
Rev. Mr. *William Warburton,*
Preacher of LINCOLN'S-INN. /K

WITH
REMARKS
UPON THE
EPISTLE of Friend A. E.

In which his Unhandsome Treatment of
this celebrated Writer is expos'd in the
Manner it deserves.

By a COUNTRY CURATE.

*His Hand will be against every Man, and every
Man's Hand against him, Gen. xvi. 12.*

L O N D O N;
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LETTER
FREE AND FAMILIAR

To the great Reformers of
Pope and Shakespeare
THE
Rev. Mr. William W. Harrison
Rector of Lincoln's Inn.

WITH
REMARKS
ON THE
FIRST PART OF THE
LIFE OF THE LATE
JAMES HENRY STUART
BY
JAMES HENRY STUART



By the same Author
The History of the
Life of the Late
James Henry Stuart
By the same Author

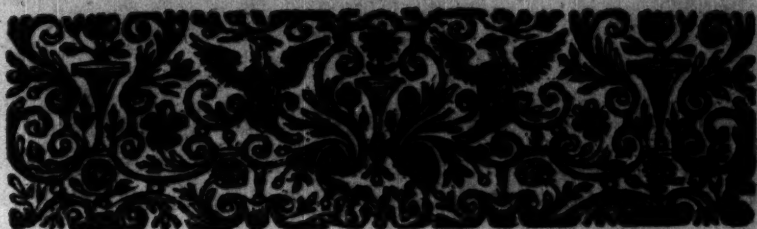
By the same Author

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By the same Author

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A
FREE and FAMILIAR
LETTER, &c.

SIR,



HOUGH I cannot but think that Friend *A. E.* hath reprov'd you with "too great (*a*) *Asperity*, as if you was a "wretched Instrument of Ignorance and Envy;" yet am I concern'd, that his friendly Epistle, which was principally calculated for your Use, did not come to hand time enough to prevent your exposing yourself, in a fresh Attack upon Dr. *Stebbing*, by (*b*) "bringing your Bulls and "Bears," (not to Court as your Friend (*c*) *Tom Otter* in the *Comedy* did) but upon the public Theatre of the World.

(*a*) *Divine Legation of Moses*, Vol. II. p. 534.

(*b*) Preface to the 2d Vol. of the *Divine Legation*.

(*c*) *Divine Legation*, Vol. II. p. 182. See *Ben Johnson's Silent Woman*.

After your two former unsuccessful Attempts, might it not have been prudent in you, to have taken Mr. *Cleveland's* Advice, by (a) stepping a little out of the way, and giving your Brains a Stool ?

I have carefully read over (what I take to be) one of the last Productions of Dr. *Stebbing's* Pen, and must *opine* (till I find good Reason to the contrary) that he has by an (b) "infinite Superiority of *Genius* " and *Reasoning*," but too solidly and substantially confuted all your *crude*, *jejune*, and *unfledg'd* Arguments, in which my (c) *Grammar* can find little Construction, and my *Logic* as little Common Sense ; and the Truth on't is, that Mr. *Warburton's* " Case is beyond the Remedy of (d) *Ety-* " *mologists*, and *Lexicons*, there being but " (e) too many idle Fancies sticking out of " the Tail of his *Hypothesis*, which the " *Doctor* has laid hold of ; (f) for your " Materials and Project being ill sorted, 'tis " no wonder that your Arguments should

(a) *Cleveland's* Works, p. 136.

(b) Mr. *Warburton's* Preface to *Remarks* on Dr. *Rutherford's* Essay on Virtue.

(c) *Balzack's* Letters. Mr. *Warburton* brags, that he gives his Author Sense and Grammar at least. See Note upon *Love's Labour lost*, Act 4. Sc. 2. p. 229.

(d) *Philosophical Enquiry* into the Causes of Prodiges and Miracles, as related by Historians, p. 109. Printed 1727.

(e) *Divine Legation of Moses*, Vol. II. p. 135.

(f) *Id. Ib.* Vol. II. p. 639.

" look

“ look askint : And if he attack’d them on
 “ the *blind Side*, it was not with a Design
 “ of taking them at an unfair Advantage,
 “ but merely from their odd Looks.”

And as they cannot do any real Harm, I
 should be sorry to use you with the same
 Freedom that you do the Author of *Histoire*
du Ciel, by saying, (a) “ That your System
 “ begot by a delirious Imagination, on the
 “ Dreams of a *lethargic Pedant*, is to be
 “ call’d *interpreting Antiquity*.” For you
 rightly observe elsewhere, (b) “ That Sys-
 “ tems, Schemes, and *Hypotheses*, all bred
 “ of Heat, in the warm Regions of Con-
 “ troversy, like Meteors in a troubled Sky,
 “ have each it’s turn to blaze and fly
 “ away.” Nay, I should be equally con-
 cern’d to make use of your Language upon
 another Occasion, by saying, that (c) “ the
 “ Learning you have, is so incrusted with
 “ stubborn Nonsense, that it will never
 “ break through the Shell of it’s Impuri-
 “ ties, or the extraneous Scurf which still
 “ sticks upon it; and if it should be broke,
 “ but few native Beauties would appear to
 “ lay under it.”

You may roar, Sir, as long, and as loud
 as you please, and deliver yourself with as

(a) *Divine Legation*, p. 203.

(b) *Id. Ib.* p. 208.

(c) Mr. *Warburton*’s Preface to his new Edition of
Shakespear.

much (a) *Precision* and *Opiniatre^{tre}* as you please, nay lift up your Nose to the Skies if you can, you shall not persuade me, (tho' I will allow you for fear of a Quarrel, to have read a great deal, to have wrote a great deal, and to know a great deal, far be it from me without the *illative Particle* (b) *for*, to detract from your Learning) that you know more than the Generality of those Adversaries, who have appear'd in battle Array against you.

Nay, so (c) ill-policied are your three last Scribbles against Dr. *Stebbing*, &c. (as well as your former *visionary Labours*, which you have discover'd, in what you would have call'd in any other Person, (d) "Two enormous Volumes," intitled, *The Divine Legation of Moses demonstrated*, and when finish'd, may in *Rabelais's* Sense be call'd the *Clew Bottom* of *Theology*) in which (I will not say in your own Language, That (e) "an execrable Heap of
" Non.

(a) *Divine Legation*, Vol. II. p. 47.

(b) See Mr. *Warburton's* learned Criticism upon the Abuse of this Particle, Appendix to the second Volume of the *Divine Legation*, intitled, *Some Remarks*, &c. p. 43.

(c) *Divine Legation*, Vol. II. p. 47.

(d) *Id. Ib.* p. 109. Thus he speaks of the learned *Kircher*.

(e) Preface to *Shakespear*, p. 27. where he design'd to inser Dr. *Zachary Grey*, and *Coadjutors*, for their Notes upon *Hudibras*; little considering what share he had in those Notes. And I may venture to say, that
whoever

" Nonsense is given us under the Name of
 " *Antiquity*, and *Criticism*) you have
 " (a) paid little regard to Truth and Like-
 " lihood," and discover'd so little of the
 " (b) *Hiero-Grammatic* or *Sacerdotal* Style,
 that I am persuaded Dr. *Stebbing* will build
 himself a Monument with those Stones,
 which your unreasonable Spleen has thrown
 at him, without doing him any Harm.

" (c) For " you are so far from taking
 " away any *Dignity*, or *Authenticity* this
 " Writer was possessed of, that you have
 " established both." And he deserves the
 highest Regard, and that (d) " for a better
 " thing than his learned Argumentation,
 " for a very amiable Candour of Mind,
 " averse from imputing odious Opinions to
 " his Adversaries, or dangerous Confe-
 " quences to their Opinions." And yet
 notwithstanding you have endeavoured to
bite him ; it would be disagreeable to me

whoever was the *Fool of the Company* before he entered,
 (or the *Fool of the Piece*, in his own Diction, see addi-
 tional Note, King *Richard III.* Act 3. Sc. 1. p. 265.)
 he was certainly so after he engaged in that Work. For
 as *Ben Johnson* observes, *Silent Woman*, Act 3. Sc. 6.
 " He that thinks himself the *Master Wit*, is commonly
 " the *Master Fool*."

(a) *Divine Legation*, Vol. II. p. 86.

(b) *Id. Ib.* Vol. II. p. 132.

(c) *Id. Ib.* Vol. II. p. 542.

(d) Part of Mr. *Warburton's* short Character of *Wits*
fus, in which he sneers the late very learned Dr. *Daniel*
Waterland. *Divine Legation*, Vol. II. p. 340.

to say in your own free Style, (a) "That
 " though your Teeth are short, what you
 " want in Teeth you have in Venom, and
 " know as all other Creatures do, where
 " your Strength lies."

The Doctor, who is a Cock of the Game, and for whom I was never in any pain, has in the Opinion of every judicious Reader that I have met with, fairly laid you upon your Back: And tho' like a true *Hero*, he gave you Quarter, and conformably to the known Laws of Duelling, did not thump you with your own (b) *Sand Bags*, or strike you with your own (c) *wooden Dagger* when down, but generously suffer'd you to rise; yet I unwillingly say it, (tho' without these Presents it is well known almost to all Men) that you have (d) "*chicaned*" with your Adversary," I will not affirm that with your (e) *Poltroonry*, you have endeavour'd to (f) recollect your Force in one or two proof Lies, in order to strike him to the very Virals.

It is happy for you, that he and Mr. Jackson having you at such an Advantage,

(a) Preface to *Divine Legation*, Vol. II. p. 8.

(b) Mr. Warburton's Note upon *Hudibras*, Part 3. Canto 2. L. 80.

(c) Appendix to the second Volume of *Divine Legation*, p. 8.

(d) *Divine Legation*, Vol. II. p. 264.

(e) *Apologetical Dedication*, &c. p. 27, 28.

(f) *Divine Legation*, Vol. II. p. 248.

and

and finding you in your own Style, (a) *costive of Belief*, did not treat you in the contemptuous way made use of by the Adversaries of the (b) *Chevalier del Phebo*, when they had him in a Snare. They gave him a *Clyster* of (c) *Snow-water and Sand*, which made such terrible Work in the poor Knight's Intrals, that it had gone very hard with him, had he not been succoured by a *Cunning Snap*, who was very much his Friend. And you ought to be thankful to them for so merciful a Forbearance; for 'tis plain they have the better of you, (d) "in the *Propriety of the Term*," and want only to put a Stop to the Effusion of *Christian Ink* and Argument.

These Gentlemen, I am persuaded, are too good *Christians* to use in their Defence any *Carnal Weapon*; and neither of them are Imitators of that *Hercules*, who, in your Opinion, was the first Introducer of (e) *Club Law* into Religion.

But to deal seriously, and in a friendly Manner with you; I should think the way

(a) Appendix to the second Volume of the *Divine Legation*, p. 12.

(b) Friendly Debate, third Part, p. 37.

(c) Sir *John Falstaff*, after he had been turn'd out of the *Buck Basket* into the *Tbames*, complains, "That his Belly was as cold, as if he swallow'd *Snow-balls*, to cool his Reins," *Merry Wives of Windsor*, Act 1. Sc. 15.

(d) *Divine Legation*, Vol. II. p. 641.

(e) *Id. Ib.* Vol. II. p. 247.

in which Friend *A. E.* has treated you, (his Pertness excepted, for which I shall call him to an Account by and by) the most proper Method to banter you out of your Faults and Follies; for with all your Counterfeit of Wisdom, *Don Quevedo* (had he been alive) would have call'd you (a) "one of the veriest *Noddies* in Nature." And *Motb* would have styled you (b) a Half-penny *Purse of Wit*, and *Pigeons Egg of Discretion*; and I suppose honest *Colly Cibber* would not grudge you the Title (c) of a *Tom Tit in Divinity*.

(d) "To dispute seriously with some Men, is (in the Opinion of a very learned one) to yield them rather too much Respect, and too much Weight to their *Reveries*, to raise them too high in their own Conceit, and to make their Pretences too worthy of Consideration.—— For, to yield to a slanderous Reviler a serious Reply, or to make a formal Plea against his Charge, seems to imply, that we much consider, or deeply resent it.—— Whereas, by pleasant Reflection we prove the Matter deserves Contempt; So easily without Care or Trouble, may

(a) *Don Quevedo's Fifth Vision.*

(b) *Love's Labour lost*, Act 5. Sc. 2. *Shakespeare's Works*, Vol. II. p. 252.

(c) Mr. *Cibber's* second Letter to Mr. *Pope*.

(d) Dr. *Barrow's Works*, Vol. I. p. 199.

" the

“ the Brunts of Malice be declined, or re-
 “ pelled.”

(a) “ Many Men whose Foreheads are
 “ braz’d, and Hearts steel’d against solid
 “ Argument, are yet not Proof against
 “ Derision; diverse who will not be rea-
 “ son’d, may be rallied into better Man-
 “ ners.” Thus was the *Malmsbury* Phi-
 losopher silenc’d by the witty Dr. *Echard*,
 Dr. *Tindal* by the Author of a Book, in-
 titled, *A Dialogue between Timothy and*
Philatheus: And Mr. Collins, the Free
Thinker, by the immortal *Bentley*.

And thus, Sir, must you be treated, who
 in the course of your (b) “ Debates, have
 “ discover’d so many Marks of Insult, Ma-
 “ lice, and nonsensical Wrangling; (c) em-
 “ barrass’d by an Understanding more than
 “ ordinarily *condens’d*, with the *Frigid*
 “ *Subtilty* of School Moon-shine:” And
 who, Inquisitor like, sit upon Learning,
 and learned Men, with a Cudgel in your
 Hand like (d) *Higgin Bottom*; or like

(a) Dr. *Barrow’s Works*, Vol. I. p. 198. I wish I
 could say of Mr. *Warburton* as he does of *Socrates*,
Critical and Philosophical Enquiry, p. 33. “ That his
 “ Vein is Rich, but Frugal.”

(b) *Divine Legation*, Vol. II. p. 522.

(c) Mr. *Warburton’s* Preface to *Remarks on Dr. Ru-
 zherferah’s Essay on the Nature and Obligations of Mo-
 ral Virtue*.

(d) *Ben Johnson’s, Every Man in his Humour*.

Tom Drum, (a) "To hale a Man in by
 " the Head, and thrust him out by both
 " the Shoulders;" and that nothing may
 be wanting to complete your (b) *Cortege*,
 your Friend *Bertrand* stands before, and
Scotch Bag-piper behind you; and if you
 are ever brought to a modester Way of
 Thinking, it must be by such Means.

In your last Piece of *Knight Errantry*
 against Dr. *Stebbing*, where (c) "You end
 " as you began, with *hard Words*, and ill
 " *Language*;" and by which (I am in-
 form'd) you have proved yourself an
April — and might have been better
 employ'd at those profane Games call'd
Totum, *Span-farthing*, or *Push-pin*, or
 in writing (d) the History of stew'd Prunes,
 or the Pedigree of your Mother's *Gib-Cat*.
 You have confess'd, what I hope will ever
 remain a Secret to the Wife of your Bo-
 som, (these Presents being sent to you, and
 not to her, *greeting*) that you are neither
 better nor worse than an *Old Woman*, by
 offering to (e) *rock* Dr. *Stebbing's* Cradle,
 a Drudgery to which poor Mr. *Hooker*
 (your Superior sure in all respects) was

(a) Mr. *Theobald's* Note. *All's well that Ends well*,
 Act 3. Sc. 9. Vol. 3. p. 69. Mr. *Warburton's* Edition.

(b) *Divine Legation*, Vol. II. p. 222. *Cortege* signi-
 fies Train of Retinue, or Attendants.

(c) *Divine Legation*, Vol. II. p. 339.

(d) *Petit's Second Vision of Government*, p. 138.

(e) *Apologetical Dedication*.

forc'd to submit, for fear of the Discipline of a three-legg'd Stool, or a Taste of the (a) *Old Cheese* from his Dear *Xantippe*, who "tho' she acted a long Part like *Job's* "Wife, (b) 'twas a spirited one indeed." And all the World (in the Plural) know very well, that old Women and Children (chuse which of these *Appellations* you please) are commonly the best *Rockers*.

In your last Essay against Dr. *Stebbing*, 'tis plain from many instances, that you have (c) "pumpt your Wit, and the tooth-
"less Generality of your Common-place
"Book to the Lees, for the (d) *Syrup of*
"the *Jest*;" and with a small Dash of Blasphemy, borrow'd probably from the *Saints* of 1641, (e) "by way of *Paper* and
"Packthread thrown into the Balance," you pretend to keep up a Spirit of *Witticism*, but the Reader will readily discover with what little Reason your (f) "Argu-
"guments have been *vaunted* for their
"power of Confutation:" Nay, I shall endeavour to convince you, that those Persons who style you a Wit, and insinuate

(a) See. *The Old Cheese*, Dr. King's *Miscellanies*, p. 304. *The Old Monarch*, *Id. Ib.* p. 532.

(b) *Divine Legation*, Vol. II. p. 516.

(c) Dr. *South's* Sermons, Vol. 5. p. 99.

(d) *Every Man out of his Humour*, by Ben *Johnson*.

(e) Mr. *Warburton's* Apologetical Dedication, &c. p. 21, 22.

(f) *Divine Legation*, Vol. 2. p. 240.

the Greatness of your Knowledge, as if you had in that respect the (a) *World's Vastity*; are mere Flatterers, for I assure you, that your Talent is not (b) *Critical Acumen*, though you have set it forth as such with great Parade, in the Preface to your late Edition of *Shakespear*. It is a good Observation of Dr. *Patrick's*, (c) "That there is no Man who is puffed up with a good Opinion of himself, and speaks with Confidence and Zeal, but will find (d) *Admirers*, tho' his Noddle be lighter than an *Oak Apple*, and as void of Wit, as *Cockles* are of Meat in the Wane of the Moon."

In the Friend's Epistle, you have been told, (e) "That there is a great deal of Difference between the Noble Sallies of a Fine (yet Regular) Imagination, and the little Aimings and Strainings, the childish Attempts, and perverse Imitations of a vulgar, and ill-govern'd Fancy." And in a Pretender of this kind, some

(a) *Shakespear's Measure for Measure*, Act 3.

(b) *Divine Legation*, Vol. II. p. 490.

(c) *Friendly Debate*, third Part, p. 329.

(d) The Author of a Book, intitled, *A Dialogue between Timothy and Philatheus*, &c. Preface, p. 3. observes, "That there are a sort of *Bold Genii* abroad, ready to admire such Adventurers, that chuse their Men, as Ladies do their Monkeys for their Froward Disposition."

(e) *A Word or Two of Advice*, &c.

(a) *Paltry Mimic*, should have the ill hap at any time (b) to strike a Man dead, with a *smart Saying*, it ought in all Reason and Conscience, to be judg'd but *Chance Medley*.

And be it known unto you, Sir, that with all (c) your *Boasted Pretences* to Wit, (which are only embroider'd with the (d) *Clinguant* of it,) you are void of that happy Fund of Invention, which needs no Foreign Supplies, either to finish, or adorn any Argument of that Kind.

But, to furnish you, with a proper Idea of your own Abilities in this Respect, I will lay before you a short Sketch of Wit from a celebrated Writer, whose comprehensive Description of it, with its various Kinds, is at once the choicest Specimen, and clearest Representation of what he would de-

(a) *Divine Legation*, Vol. II. p. 433.

(b) *Dr. South's Sermons*, Vol. I. p. 344.

(c) *Ben Jonson*, in his *Poetaster*, Act 5. in Banter of Decker who wrote against him in a Book, intitled, *The Untrussing an Humorous* ——— advises such as affected the Title of *Untrussers* or *Whippers-in* of the Age, "not to suffer the itch of Writing to over-run their Performance or Libel, in pain of being taken up as *Lepers in Wit*, and both their Time and Papers to be irredeemably forfeited to the *Hospital of Fools*."

(d) *Clinguant*, a favourite Word with Mr. *Warburton* (see *Divine Legation*, Vol. II. p. 202.) signifies *Tinsel*. To-day the *French* all *Clinguant*, all in Gold like *Heathen Gods*, *Henry the 8th*, Act 1. Sc. 1.

In trifling Show his Tinsel Talent lies;
And Form, the want of Intellect supplies.

Garth's Dispensary, Canto 2.
scribe.

scribe. I am sending you to an (a) *Inceptor* in *Theology*, a *D. D.* sometimes styled *S. T. P.* or in your own Language, to a (b) *Professor* of the *Occult Sciences*. Where in the Compass of one Folio Page, the *Wits*, and *Would-be Wits* are introduced in their proper Colours, with their distinguishing Features, (and in an Attitude not easily attain'd) according as Nature has form'd them, Art modified them, and Affectation, (which I fear is your (c) *Foible*,) the *Ape* of the other Two, has designed them.

(a) The celebrated Dr. *James*, Regius Professor of Divinity in the University of *Cambridge*, directed a Letter to Dr. *H--lley*, Vicar, or Petty Canon in the Church of *York*, To *Thomas H--lley Inceptor in Theology* in the City of *York*, which puzzled the Postmaster of that Place.

(b) Thus speaks Mr. *Warburton*, Preface to *Shakespeare*, p. 26. of Dr. *Whalley*, late Regius Professor of Divinity in *Cambridge*. "I remember to have heard of a very learned Man who had long since form'd a Design of giving a more correct Edition of *Spenser*; and without doubt would have perform'd it well, but he was persuaded from his Purpose by his Friends, as beneath the Dignity of a Professor of the *Occult Sciences*. Yet these Friends I suppose, would have thought it would have added a Lustre to his high Station, to have furnish'd out some dull *Northern Chronicle*, or dark *Sibilline Enigma*."

(c) I fear Mr. *Warburton* in Lord *Shaftsbury's* diction, "is a Retailer of Wit, and has run Changes and Divisions without End on the Article of Self-Love."

See Mr. *Warburton's* *Critical and Philosophical Enquiry into the Causes of Prodiges*, p. 30.

But

But not to keep Mr. *Warburton*, or the candid Reader in Suspence any longer, I beg leave to make use of the Words of this learned and witty Author.

(a) “ First, says he, it may be demanded what Faceriousness doth import? To which Question I might reply as *Democritus* did to him, that ask’d the Definition of a Man, *’Tis that which we all see and know*. Any one better apprehends what it is by Acquaintance, than I can inform him by Description. It is a Thing so versatile and multiform, appearing in so many Shapes, so many Postures, so many Garbes, so variously apprehended by several Eyes and Judgments, that it seemeth no less hard to settle a clear and certain Notion thereof, than make a Pourtrait of *Proteus*, or to define the Figure of the fleeting Air, sometimes it lieth in pat Allusion to a known Story, or in seasonable application of a trivial Saying, or in forging an apposite Tale: Sometimes it playeth in Words and Phrases, taking Advantage from the Ambiguity of their Sense, or the Affinity of their Sound: Sometimes it is wrapped in a Dress of humorous Expression; sometimes it lurketh under an odd Similitude; sometimes it is lodged in a sly Question, in a smart Answer, in a quirkish Reason in a shrewd Intima-

(a) Dr. *Barrow*’s Works, Vol. I. p. 195.

tion, in cunningly diverting, or cleverly retorting an Objection : Sometimes it is couch'd in a bold Scheme of Speech, in a tart Irony, in a lusty Hyperbole, in a startling Metaphor, in a plausible reconciling of Contradictions, or in acute Nonsense : Sometimes a scenical Representation of Persons or Things, a counterfeit Speech, a mimical Look or Gesture passeth for it : Sometimes an affected Simplicity, sometimes a presumptuous Bluntness giveth it Being : Sometimes it riseth only from a lucky hitting upon what is strange, sometimes from a crafty wresting obvious Matter to the Purpose : Often it consisteth in one knows not what, and springeth up one can hardly tell how. Its ways are unaccountable and inexplicable, being answerable to the numberless Rovings of Fancy, and Windings of Language. It is in short, a manner of speaking out of the simple and plain Way (such as Reason teacheth and proveth Things by) which by a pretty surprising Uncouthness in Conceit or Expression, doth affect and amuse the Fancy, stirring in it some Wonder, and breeding some Delight thereto, it raiseth Admiration, as signifying a nimble Sagacity of Apprehension, a special Felicity of Invention, a Vivacity of Spirit, and reach of Wit more than vulgar ; it seeming to argue a rare Quickness of Parts, that one can fetch in remote Conceits

ceits applicable ; a notable Skill that he can dextrously accommodate them to the Purpose before him ; together with a lively briskness of Humour, not apt to damp those sportful Flashes of Imagination : (whence in *Aristotle* such Persons are call'd *ἐνδιέκτοι*, dexterous Men, *εὐρόνοιοι*, Men of facile, or versatile Manners, who can easily turn themselves to all Things, or turn all Things to themselves) it also procureth Delight, in gratifying Curiosity with its Rareness, or Semblance of Difficulty (as Monsters not for their Beauty, but their Rarity ; as juggling Tricks not for their Use but their Abstruseness are beheld with Pleasure) by diverting the Mind from the road of serious Thoughts, by instilling Gaiety and Airiness of Spirit ; by provoking to such Dispositions of Spirit in way of Emulation and Complaisance ; and by seasoning Matters, otherwise distasteful or insipid, with an unusual, and thence grateful Fare."

This learned Man seems to me to have had (a) the *Cunning Man's Glass*, (not your Friend *Bertrand's*, with which you have plaid so many Prizes of Wit) in which Fools imagine that he is able to shew them any Face they have a mind to see.

(a) Dr. *Sprat's History of the Royal Society*, second Edition, p. 97.

In good earnest, Sir, his Portrait of Wit in all its *multifarious Variety*, (pardon the Expression, and call it a *Pleonam*, or *Tautology*, or what you will) is done so exactly to the Life, that one cannot but imagine, that there was then some notable living Original, to sit for every of those Pieces in *Miniature*, which his masterly Pen has drawn with so much Sprightliness and Accuracy. And yet, what still makes it the more wonderful, he was it seems, a most assiduous Student, devoted chiefly to the *severer Muses*; vers'd in all Sorts of valuable Learning, in the Depths and Sources of *Theology*, as well as the abstrusest Parts of the *Mathematics*: Nay, his (a) "*Periods* have no weak-side of Sense, and "*are impenetrable quite round.*"

It can hardly be supposed, that the vast Application which all these Improvements must require, should have much room left for Conversation; but then without doubt, whenever he did converse, his Observation was so quick and piercing, that nothing material could escape him; and for the rest, he supplied it, (pardon, Sir, a Scrap of *Latin* from a Friend) *de Proprio Penſu*. He was so well acquainted with the Mind of Man, by what pass'd within his own, that he would easily have demonstrated,

(a) Appendix to the Second Volume of the *Divine Legation*, p. 15.

had he been now alive, that the Reverend Mr. *Warburton*, with all his boasted Pre-
tences to Learning, is no *Conjurer*.

He was so nicely skill'd in the almost innumerable Methods of Severing, and sorting *Ideas*, and in clothing them so in Words, as to make his Turn of Thought agreeably surprizing, that he must needs have found it easy to describe, what he could as easily have practiced at pleasure.

It is verily and truly my Opinion that the Comprehensiveness of the Author's *multiform* Description of Wit, was owing to the large natural Stock he had of it himself; and to a mighty reach of *Genius* that ranged through all the spacious Field of Thought, and exhausted every Subject, upon which he was pleased to bestow any Attention; which bespoke a happy Talent of Invention, and nice Inspection into the Anatomy of human Nature.

You will pardon, good Sir, this Digression, and believe that it was all intended for your Advantage; and if I was to advise (though I fear Counsel to you in *this* case, in (a) *Ben Johnson's* Phrase, "is
" no better than a Shoulder of Mutton to
" a sick Horse") it should be to lay aside
(if you are able) your low *Witticisms*,
borrow'd from the Garrets of *Grub-street*,

(a) *Every Man in his Humour*, Act 2.

the Stalls of *Billingsgate*, *Scullers* upon the *Thames*, Champions of *Hockley in the Hole*, and *Bear-garden*; *Lupton*, *Pinkethman*, and *Joe Miller*: (For your Jest is but (a) *yeomanly*, and smell somewhat of *Garlick* and *Onions*) and copy as near as you can, this unparallel'd Writer.

Don't, I beseech you, think yourself in this, or any other respect his Equal. Tho' if you should, it would give me no Pleasure to call it in your own Language, (b) "a senseless Dotage, hatch'd in the dirty Brain of a Would-be Wit;" for this would be as absurd, as to imagine that the *Owls* of *Athens* were as quick-sighted as the wise Men, and those (c) *Masters of Science*, the Philosophers of that Place; and by such a piece of Presumption, you might incur the Fate of those (d) "*Editors*,
"*Critics*,

(a) Duplex omnino est jocandi genus, unum illiberale, petulans, flagitiosum, obscenam; alterum elegans, urbanum, ingeniosum, facerum. *Cic. de Officiis*, Lib. I. 145.

(b) *Divine Legation*, Vol. II. p. 310.

So Glow-worms may compare with Titan's Beams,
And Hare Court Pump with Aganippe's Streams.

Garth's Dispensary, Canto 2.

(c) Appendix to second Volume of the *Divine Legation*, p. 39.

(d) *Tatler*, N^o 100. Dr. Swift observes in a *Digression* in Praise of *Digressions*, (see *Tale of a Tub*, Swift's Works, Vol. 12. p. 97. 10th Edition) "That to enter
"the Palace of Learning at the great Gate, it requires
"an Expence of Time and Forms; therefore Men of
"much

“ Critics, Commentators, and Gramma-
 “ rians, who form’d themselves into a
 “ Body, and with a great deal of Arro-
 “ gance demanded the first Station in the
 “ Column of Knowledge; but the God-
 “ dess of Justice, instead of complying
 “ with their Request, clapt them all into
 “ Liveries, and bid them know themselves
 “ for no other, than the *Lacqueys of the*
 “ *Learned*”

Your Friend Mr. *Pope*, who knew it was
 not in your Power to (a) *sacrifice* to the
Graces, had done you a real Kindness, if
 in Imitation of the great *Noy*’s Bequest to
 his rakish Son, he had devised his valuable
 Legacy in the following Manner, and with
 an *Item*.

(b) “ I leave my Friend the Reverend
 “ Mr. *William Warburton*, all my Manu-
 “ scripts and printed Books, to write
 “ (c) Notes upon them in the Manner
 “ he

“ much Haste and little Ceremony, are content to get
 “ in by the Back-door; for the Arts are all in a flying
 “ March, and therefore more easily subdued by at-
 “ tacking them in the Rear.”

(a) Ὁβι ταῖς χηραῖς αἰτα Plato Xenocratem morosiores
 admonuit. Vide Xenocrat. Diogen. Laert. lib. iv. S. gm.
 6, 7. p. 231. Edit. Menogii.

(b) *Tatler*, N^o 19.

(c) I should with great Reluctance use the same Free-
 dom with Mr. *Warburton*, that he does with the *Oxford*
Antiquary, Mr. *Hearne*; of whose Works he unjustly
 observes, “ That there is not one that is not a Disgrace
 “ to

" he thinks fit, in order to expose him
 " to the Sneer and Contempt of Man-
 " kind; I leave them for that Purpose,
 " and hope no better from him."

'Tis possible such a Bequest might
 have occasioned the same generous Disdain
 in Mr. *Warburton*, that it did in that young
 Rake, to think how little he deserv'd from
 so great a Man as Mr. *Pope*, and might
 have reform'd him from a Writer, who
 does not stand clear of (a) *Pedantry*, to

" to Letters, most of them to Common Sense, and
 " some even to Human Nature, and yet how set out,
 " how trick'd, how adorn'd, how extoll'd."

Critical and Philosophical Enquiry.

(a) Mr. *Warburton* speaking of the University of *Cam-*
bridge, upon the Institution of a Professorship for Mo-
 dern History, and Languages, says, " Methinks, I see
 " her, like the mighty Eagle purging her open Sight at
 " the unobstructed Beams of our benign Meridian the
 " SUN; which some may think have been dazzled and
 " abused by an inglorious, pestilential Meteor; while
 " the ill-affected Birds of Night, would with their en-
 " vious Hootings, prognosticate length of Darkness
 " and Decay." Mr. *Warburton's Critical and Philo-*
sophical Enquiry into the Causes of Prodiges and Mi-
racles, as related by Historians 1727. p. 136.

This is *Gibberish* strong enough to make a *Rosicrucian*
 mad: And his Friend *Shakespeare* (had he been living)
 would have pronounc'd it to have been " worthy only
 " of the most *Pragmatical Pedant*, that ever kept a
 " a School i'th' Church." See *Twelfth Night*, Act 3.
 Sc. 5. Vol. 3. p. 168. And *Ben Johnson* would have
 serv'd them, probably, as he did *Decker*, under the
 Name of *Crypinus* (see *Poetaster* the fifth Act) and given
 him a *Vomit*, to have made him bring up his *far fetch'd*
 and affected Words.

Hum

one of tolerable Politeness : I should then have hoped, that his *Arabian Proverb* might not always have prov'd true, tho' there is something (a) *odly perverse* in his *way of arguing*, and that I should not have been under an Obligation (b) " If any one " had told me, that even Mr. *Warburton* " had changed his Manners, to have mark'd " him down as a Lyar."

But to spare your Modesty, good Sir, (tho' I cannot accuse you for an Excess of natural Bashfulness, or say in the modern Phrase that you *blush* up to the *Tips of your Ears*, neither will I assert that you blush like a *Black Dog*, as the Saying is) I will now take up the *Cudgels*, (not the *Carnal Weapon* so call'd) in your Behalf against Friend *A. E.* and correct some few of his Mistakes, where he has endeavour'd to correct yours.

He might, I think, with as much Propriety, have compared your Admirers, to the silly Countryman, (c) who seeing an Ape in a scarlet Coat, blessed his young Worship, and gave his Landlord Joy of

(a) Thus speaks Mr. *Warburton* of the learned Dean *Prideaux*, *Divine Legation*, Vol. 2. p. 55.

(b) And thus of Dr. *Webster*, Preface to the second Volume of the *Divine Legation*, &c. p. 4.

(c) *Cleveland's* Character of a *Diurnal Maker*,

Detraction is but Baseness, Varlet,
And Apes are Apes, tho' cloth'd in Scarler.

Ben Johnson's Poetaster, Act 5.

the *Hopes of his Family*, as to the Clown (a) who deified the *Plump Oyster*, when he could not crack it.

I am not less surpriz'd at him, for thinking (b) that it was want of Courage, or rather Cowardise in you, not to attack Dr. *Richard Grey*, and Dr. *Thomas Rutherford*, in a more vigorous Manner, and that your Attempt to *masticate* them, might have endanger'd both your *Grinders* and *Gatherers*, and have spoilt your Elocution; when the Truth of the Case is, you could in your own Opinion have lapp'd them up in a Bill of Fare, with as much Ease as the Cook did the Dwarf, when he serv'd him up in a (c) Pie. For it may reasonably be supposed, that a Person of Mr. *Warburton's* great *Erudition*, has read that celebrated Book, intitled, *The Kettle of Magnanimity*. And your (e) indiscreet Ardour and Mettle (pardon the Expression, tho' you have not the Judgment of a *Malt-horse*) are so great, that I am perswaded you

(a) *A Word or Two of Advice*, &c. p. 7.

(b) *A Word or Two of Advice*, p. 10.

(c) *Cleveland's Works*, p. 103.

(d) See *Rabelais*, Book 2. Chap. 7.

(e) One might imagine by Mr. *Warburton's* Behaviour to those he accounts his Enemies, because they tell him the Truth, that in his Devotions he made use of the following Perition in *The Hours of Salisbury*.
Peto Domine Jesu Christe largire mihi in amore tuo
ardorem sine discretione.

would

would not have felt it, had you receiv'd such a Blow on the Jaws, as was given to *Don Quixote*, tho' it had left you but two Teeth and a half, and the rest had been as bare as the back of my Hand.

Yet had you been wise, you would with (a) *Sir Daw* in the Comedy, have compounded for your two Butter Teeth; and I dare say these worthy *Divines*, would not have been so unreasonable as the (b) *Tooth-drawer* in *Don Quevedo*, who desired rather to have seen every sound Tooth at his Girdle, than in the place where they stood before.

His Attempt to discredit your Logic, in applying the Story of Parson G——d, is as ridiculous; for I don't find, that you make use of those long-exploded Expressions, (c) *The Crocodile of the Time*, or *the Dog of the Discourse*. And I would advise you to let him know (to prevent any farther Alteration of that kind) that you have reduced all the Rules of *Logic* to your own Standard, or that of the *Parva Logicalia*, of *Petrus Hispanus* of *Lisbon*, mention'd by *Rabelais*, and that you are as (d) great a *Free-thinker* in *Logic*, as in *Criticism*, and assert the Truth of your

(a) *Ben Johnson's Silent Woman*, Act 4.

(b) *Vision of Death, and her Empire*.

(c) *Friendly Debate*, Vol. 3. p. 196.

(d) *Divine Legation*, Vol. 2. p. 650.

Logical Scale, as the old *Sexton* did that of his Clock, (a) "when he swore it went true, whatever the Sun said to the contrary."

The *Gotham* Story is applied as improperly, upon your threatening to take Dr. *Stebbing* (whom you call (b) the *Eel of Controversy*) by the Tail; I am persuaded, tho' your Threats run high, you meant him no more Harm than the (c) *Sbe Cockney* did to the Eels, when she put them 'ith' Pasty alive, "she rapt them o'th' *Coxcombs*, "and cry'd, *Down, Wantons, down.* And "'twas her Brother, who in (d) pure Kindness to his Horse, butter'd his Hay."

Mr. *Upton* comes in as your *Second*, who, I hope, will correct his over-bearing Pertness for sneering you upon using two *Negatives*, which he observes (e) to make an

(a) *Cleveland's Character of a London Diurnal Maker.*

(b) *A Word or Two of Advice, &c.* p. 22.

(c) Fool to King *Lear*, *Shakespeare*, Vol. 5. p. 147.

(d) This Cockney was more liberal to his Horse, than Cardinal *Angeloz*, alias Pope *John* the 22d, who used to go into his Stables in the Night, without a Candle, and steal the Hay and Oats from his own Horses; which he practiced so long, till his Horses becoming lean, his Groom watch'd, and catch'd the Cardinal, and taking him for some other Thief, he cudgel'd him so sorely, that he was forc'd to carry him back to his Chamber.

Foulis's History of the wicked Plois, &c. of the pretended Saints, chap. 1. p. 5.

(e) *A Word or Two of Advice*, p. 23.

Affirma-

Affirmative, that learned (but modest) Critic (a) says, that two *Negatives* don't always make an *Affirmative*, but deny more strongly, as is well known from the *Greek*, and *French* Languages.

As for the Controversy, Sir, between you and Dr. *Sikes*, it would be much against my Inclination to say of you Two, as the *Cynic* did to the two Disputants, (b) "That one
" of you is milking a Ram, whilst the
" other holds the Pail ; tho' (c) the Weight
" of a Hair must turn the Scale of your
" *Averdupois*."

As to yourself, good Sir, to use the Words of Dr. *Patrick*, (d) "Be it known unto all Men, That Mr. *William Warburton*, Preacher of *Lincoln's-Inn*, and Rector of *Bruton* in *Nottinghamshire*, &c. has the best Skill of any Man I know, in making *Galimaufrys* and *Hotch Potches*, in larding *English* with Bits of *Latin* and *French*, in making Slops and Sauces, (or Notes upon Books) he is furnish'd with a whole Shop

(a) Mr. *Upton's* Critical Notes upon *Shakespear*, first Edit. p. 316.

(b) *L'Estrange's* Fables.

(c) Second Part of *Henry 4.* Act 2. Sc. 11. p. 247. Mr. *Warburton's* Edition.

(d) *Friendly Debate*, third Part, p. 91.

full of (a) *Shreds*, a small Magazine of Book Stories, a few *Spanish* and *Italian* Proverbs; he can shuffle and cut, and tho' he is a mere Bungler in *Criticism*, yet like the (b) *proper Indians*, he excels all Mankind in every Slight and Trick of *Legerdemain*, and seems in that respect, to be descended from *Erix the Giant*, the (c) first Inventor of the *Hocus Pocus* Tricks of *Legerdemain*. Nay, he has taught himself, (being a very apt Scholar) (d) "to scold" "in all the Elegance of Figure;" and to conclude in the Words of the same witty Writer, I will not, Sir, (e) give myself the "Trouble of ripping up every one of your gross Errors and vain Brags, which if I should carefully collect, would make an Epistle five times as long as this. For your three last Productions (antecedent to your Edition of *Shakespear*) make such a *Fardel* of Disingenuity, Spight, and evil Surmisings, of such unfair Dealing, downright perverting the Meaning of your Adversaries, Vanity, Presumption, idle Shifts

(a) Mr. Warburton (according to Ben Johnson's rule, *Every Man in his Humour*, Act 4.) "should be made free of the *Wit-Brokers* Company, for he utters little else but stolen Remnants."

(b) *Divine Legation*, Vol. 2. p. 627.

(c) *Rabelais's Works*, Book 2. Chap. 1. p. 15.

(d) Mr. Warburton's Note. *King Richard the Third*, Act 1. Sc. 4. p. 234.

(e) *Friendly Debate*, Vol. 3. p. 492.

and

and Evasions, that I never met with the like in so great Abundance in any Book in my Life, nor think I ever shall.

However, I sincerely wish you no worse, than that you may be restored to a serious Mind, and sing your (a) *Palinodia* in your next Piece.

And leaving you at present, with all (b) "your blushing Honours thick upon you,"

I remain, Sir,

Your most obedient humble Servant.

(a) *Divine Legation*, Vol. 2. p. 462.

(b) Appendix to the second Volume of *The Divine Legation*, p. 21.

Wolfey. Farewel, a long Farewel to all my Greatness:
This is the State of Man, To-day he puts forth
The tender Leaves of Hopes, To-morrow blossoms,
And bears his Blushing Honours thick upon him.

Shakspear's King Henry 8. Act 3. Sc. 6. p. 413.

F I N I S.

[34]

And having you at hand, will
your blessing be upon me?
"Yes,"
And having you at hand, will
your blessing be upon me?
"Yes,"

And having you at hand, will
your blessing be upon me?



F I W I 2

